



FAMILY MEDAL

MYSTERIUM SACRAMENTUM





INTRODUCTION.

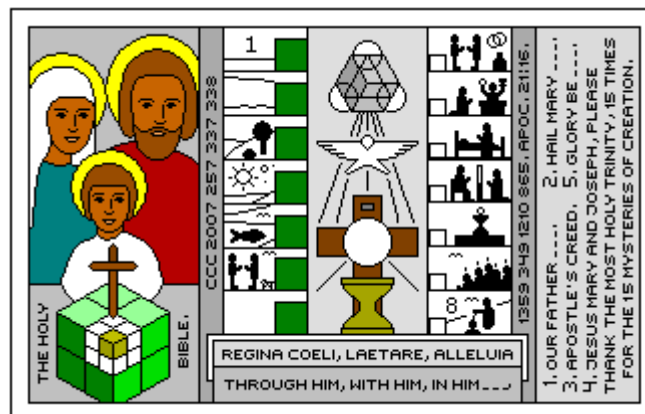
ONE DAY 1994, I SAW A PANEL VAN WITH A SIGN ON IT, IT WAS RED BLUE AND YELLOW AND THE CENTER WHITE.

SO I DECIDED TO EXPERIMENT USING THREE SQUARE PIECES OF GLASS RED BLUE AND YELLOW TO GET WHITE. THE EXPERIMENT FAILED. HOWEVER: I SAW A SIX POINTED STAR AND A CRADLE FOR EIGHT MEDIUM CUBES, TO MAKE UP A BIG CUBE. THIS DID NOT MAKE SENSE TO ME. BUT

NOTE! JESUS CHRIST ROSE THE FIRST DAY OF THE WEEK, ALSO NAMED THE EIGHTH DAY.. THE RESULT IS AS FOLLOWS GOD CREATED SIX DAYS AND RESTED ON THE SEVENTH DAY. A TOTAL OF SEVEN DAYS.

NOW ADD ONE MORE DAY FOR THE RESURRECTION OF JESUS TO MAKE UP EIGHT DAYS, USE EIGHT DAYS FOR THE BIG CUBE, BASED ON THE HOLY BIBLE.

NOTE! I WILL CALL THE EXPERIMENT, THE WORD, THE BEGINNING SO PLEASE READ ON-----



2007 With regard to God, there is no strict right to any merit on the part of man. Between God and us there is an immeasurable inequality, for we have received everything from him, our Creator.

257 "O blessed light, O Trinity and first Unity!" God is eternal blessedness, undying life, unfading light. God is love: Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship". This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love. It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.

2759 Jesus "was praying at a certain place, and when he ceased, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.'" In response to this request the Lord entrusts to his disciples and to his Church the fundamental Christian prayer. St. Luke presents a brief text of five petitions, while St. Matthew gives a more developed version of seven petitions. The liturgical tradition of the Church has retained St. Matthew's text:

Our Father who art in heaven,

hallowed be thy name.

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

Give us this day our daily bread,

and forgive us our trespasses, as we forgive those who trespass against us,

and lead us not into temptation,

but deliver us from evil.

2676 This twofold movement of prayer to Mary has found a privileged expression in the Ave Maria: Hail Mary [or Rejoice, Mary]: the greeting of the angel Gabriel opens this prayer. It is God himself who, through his angel as intermediary, greets Mary. Our prayer dares to take up this greeting to Mary with the regard God had for the lowliness of his humble servant and to exult in the joy he finds in her.

Full of grace, the Lord is with thee: These two phrases of the angel's greeting shed light on one another. Mary is full of grace because the Lord is with her. The grace with which she is filled is the presence of him who is the source of all grace. "Rejoice . . . O Daughter of Jerusalem . . . the Lord your God is in your midst." Mary, in whom the Lord himself has just made his dwelling, is the daughter of Zion in person, the ark of the covenant, the place where the glory of the Lord dwells. She is "the dwelling of God . . . with men." Full of grace, Mary is wholly given over to him who has come to dwell in her and whom she is about to give to the world.

Blessed art thou among women and blessed is the fruit of thy womb, Jesus. After the angel's greeting, we make Elizabeth's greeting our own. "Filled with the Holy Spirit," Elizabeth is the first in the long succession of generations who have called Mary "blessed." "Blessed is she who believed. . . ." Mary is "blessed among women" because she believed in the fulfillment of the Lord's word. Abraham, because of his faith, became a blessing for all the nations of the earth. Mary, because of her faith, became the mother of believers, through whom all nations of the earth receive him who is God's own blessing: Jesus, the "fruit of thy womb."

2677 Holy Mary, Mother of God: With Elizabeth we marvel, "And why is this granted me, that the mother of my Lord should come to me?" Because she gives us Jesus, her son, Mary is Mother of God and our mother; we can entrust all our cares and petitions to her: she prays for us as she prayed for herself: "Let it be to me according to your word." By entrusting ourselves to her prayer, we abandon ourselves to the will of God together with her: "Thy will be done."

Pray for us sinners, now and at the hour of our death: By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the "Mother of Mercy," the All-Holy One. We give ourselves over to her now, in the Today of our lives. And our trust broadens further, already at the present moment, to surrender "the hour of our death" wholly to her care. May she be there as she was at her son's death on the cross. May she welcome us as our mother at the hour of our passing to lead us to her son, Jesus, in paradise.

194 The Apostles' Creed is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is "the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith".

THE CREDO The Apostles' Creed

I believe in God the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Use the - Douay-Rheims Bible. Version.

John.1:1.In the beginning was the Word, and the Word was with God, and the Word was God.

338 Nothing exists that does not owe its existence to God the Creator. The world began when God's word drew it out of nothingness; all existent beings, all of nature, and all human history are rooted in this primordial event, the very genesis by which the world was constituted and time begun.

337 God himself created the visible world in all its richness, diversity and order. Scripture presents the work of the Creator symbolically as a succession of six days of divine "work", concluded by the "rest" of the seventh day. On the subject of creation, the sacred text teaches the truths revealed by God for our salvation, permitting us to "recognize the inner nature, the value and the ordering of the whole of creation to the praise of God."

THE 15 MYSTERIES OF CREATION.

GENESIS.CHAPTER. 1.

THE 1 ST MYSTERY.

[1] In the beginning God created heaven, and earth.
In principio creavit Deus caelum et terram.

[2] And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.
Terra autem erat inanis et vacua, et tenebrae erant super faciem abyssi: et spiritus Dei ferebatur super aquas.

[3] And God said: Be light made. And light was made.
Dixitque Deus: Fiat lux. Et facta est lux.

[4] And God saw the light that it was good; and he divided the light from the darkness.
Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris.

[5] And he called the light Day, and the darkness Night; and there was evening and morning one day.
Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere et mane, dies unus.

THE 2 ND MYSTERY.

[6] And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.
Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis.

[7] And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.
Et fecit Deus firmamentum, divisitque aquas, quae erant sub firmamento, ab his, quae erant super firmamentum. Et factum est ita.

[8] And God called the firmament, Heaven; and the evening and morning were the second day.
Vocavitque Deus firmamentum, Caelum: et factum est vespere et mane, dies secundus.

THE 3 RD MYSTERY.

[9] God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.
Dixit vero Deus: Congregentur aquae, quae sub caelo sunt, in locum unum: et appareat arida. Et factum est ita.

[10] And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.
Et vocavit Deus aridam Terram, congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum.

[11] And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.
Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita.

[12] And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementemsecundum speciem suam. Et vidit Deus quod esset bonum.

[13] And the evening and the morning were the third day.
Et factum est vespere et mane, dies tertius.

THE 4 TH MYSTERY.

[14] And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:
Dixit autem Deus: Fiant luminaria in firmamento caeli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos:

[15] To shine in the firmament of heaven, and to give light upon the earth. And it was so done.
Ut luceant in firmamento caeli, et illuminent terram. Et factum est ita.

[16] And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.
Fecitque Deus duo luminaria magna: luminare majus, ut praeesset diei: et luminare minus, ut praeesset nocti: et stellas.

[17] And he set them in the firmament of heaven to shine upon the earth.

Et posuit eas in firmamento caeli, ut lucenter super terram,

[18] And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.
Et praeessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum.

[19] And the evening and morning were the fourth day.
Et factum est vespere et mane, dies quartus.

THE 5 TH MYSTERY.

[20] God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

Dixit etiam Deus: Producant aquae reptile animae viventis, et volatile super terram sub firmamento caeli.

[21] And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.
Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquae in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum.

[22] And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

Benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram.

[23] And the evening and morning were the fifth day.
Et factum est vespere et mane, dies quintus.

THE 6 TH MYSTERY.

[24] And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

Dixit quoque Deus: Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terrae secundum species suas. Factumque est ita.

[25] And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

Et fecit Deus bestias terrae juxta species suas, et jumenta, et omne reptile terrae in genere suo. Et vidit Deus quod esset bonum,

[26] And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of

the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

Et ait: Faciamus hominem ad imaginem et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omnique reptili, quod movetur in terra.

[27] And God created man to his own image: to the image of God he created him: male and female he created them.
Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos.

[28] And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus caeli, et universis animantibus, quae moventur super terram.

[29] And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna quae habent in semetipsis sementem generis sui, ut sint vobis in escam:

[30] And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

Et cunctis animantibus terrae, omnique volucris caeli, et universis quae moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita.

[31] And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

Viditque Deus cuncta quae fecerat, et erant valde bona. Et factum est vespere et mane, dies sextus

GENESIS CHAPTER. 2.

THE 7 TH MYSTERY.

God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

[1] So the heavens and the earth were finished, and all the furniture of them.

Igitur perfecti sunt caeli et terra, et omnis ornatus eorum.

[2] And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Complevitque Deus die septimo opus suum quod fecerat: et requievit die septimo ab universo opere quod patrarat.

[3] And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

Et benedixit diei septimo, et sanctificavit illum, quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.

[4] These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

Istae sunt generationes caeli et terrae, quando creata sunt, in die quo fecit Dominus Deus caelum et terram,

390 The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents

ISA. 11:1.[1]

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. BRINGING FORTH, SEEDS BOTH HUMAN AND DIVINE, FOR ETERNITY.

349 The eighth day. But for us a new day has dawned: the day of Christ's Resurrection. The seventh day completes the first creation. The eighth day begins the new creation. Thus, the work of creation culminates in the greater work of redemption. The first creation finds its meaning and its summit in the new creation in Christ, the splendor of which surpasses that of the first creation.

1166 "By a tradition handed down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday." The day of Christ's Resurrection is both the first day of the week, the memorial of the first day of creation, and the "eighth

day," on which Christ after his "rest" on the great sabbath inaugurates the "day that the Lord has made," the "day that knows no evening." The Lord's Supper is its center, for there the whole community of the faithful encounters the risen Lord who invites them to his banquet:

The Lord's day, the day of Resurrection, the day of Christians, is our day. It is called the Lord's day because on it the Lord rose victorious to the Father. If pagans call it the "day of the sun," we willingly agree, for today the light of the world is raised, today is revealed the sun of justice with healing in his rays.

1359 The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity.

Doxology and Great Amen:

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

All: Amen! [may be sung more than once]

Regina Caeli: English and Latin

This is one of four Marian antiphons, with following versicles and prayers, traditionally said or sung after night prayer, immediately before going to sleep. It is said throughout Eastertide. (That is, from Easter Day through Pentecost, the seventh Sunday after Easter.

The Regina caeli is also said in place of the Angelus during Eastertide.

Queen of Heaven

V. Queen of Heaven, rejoice, alleluia.
R. For He whom you did merit to bear, alleluia.
V. Has risen, as he said, alleluia.
R. Pray for us to God, alleluia.
V. Rejoice and be glad, O Virgin Mary, alleluia.
R. For the Lord has truly risen, alleluia.

Let us pray. O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

Regina caeli

V. Regina caeli, laetare, alleluia.
R. Quia quem meruisti portare, alleluia.
V. Resurrexit, sicut dixit, alleluia.
R. Ora pro nobis Deum, alleluia.

V. Gaude et laetare, Virgo Maria, alleluia.
R. Quia surrexit Dominus vere, alleluia.

Oremus. Deus, qui per resurrectionem Filii tui, Domini nostri Iesu Christi, mundum laetificare dignatus es: praesta, quaesumus; ut per eius Genetricem Virginem Mariam, perpetuae capiamus gaudia vitae. Per eundem Christum Dominum nostrum. Amen.

1210 Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.

774 The Greek word *mysterion* was translated into Latin by two terms: *mysterium* and *sacramentum*. In later usage the term *sacramentum* emphasizes the visible sign of the hidden reality of salvation which was indicated by the term *mysterium*. In this sense, Christ himself is the mystery of salvation: "For there is no other mystery of God, except Christ." The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacraments (which the Eastern Churches also call "the holy mysteries"). The seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a "sacrament."

THE 8 TH MYSTERY.

1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."

THE 9 TH MYSTERY.

1285 Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

THE 10 TH MYSTERY.

1322 The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

THE 11 TH MYSTERY.

1422 "Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion."

THE 12 TH MYSTERY.

1499 "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ."

THE 13 TH MYSTERY.

1536 Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate.

(On the institution and mission of the apostolic ministry by Christ, see above, no. 874 ff. Here only the sacramental means by which this ministry is handed on will be treated.)

THE 14 TH MYSTERY.

1601 "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."

THE 15 TH MYSTERY.

865 The Church is ultimately one, holy, catholic, and apostolic in her deepest and ultimate identity, because it is in her that "the Kingdom of heaven," the "Reign of God," already exists and will be fulfilled at the end of time. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love," will be gathered together as the one People of God, the "Bride of the Lamb," "the holy city Jerusalem coming down out of heaven from God, having the glory of God." For "the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb."

APOC. CHAPTER. 21.

The new Jerusalem described.

[1] And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

Et vidi caelum novum et terram novam. Primum enim caelum, et prima terra abiit, et mare jam non est.

[2] And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Et ego Joannes vidi sanctam civitatem Jerusalem novam descendentem de caelo a Deo, paratam sicut sponsam ornatam viro suo.

[3] And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. Et audivi vocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus:

[4] And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

Et absterget Deus omnem lacrimam ab oculis eorum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abierunt.

[5] And he that sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

Et dixit qui sedebat in throno: Ecce nova facio omnia. Et

[6] And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

Et dixit mihi: Factum est: ego sum alpha et omega, initium et finis. Ego sitienti dabo de fonte aquae vitae, gratis.

[7] He that shall overcome shall possess these things, and I will be his God; and he shall be my son.

Qui vicerit, possidebit haec: et ero illi Deus, et ille erit mihi filius.

[8] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

Timidis autem, et incredulis, et execratis, et homicidis, et fornicatoribus, et veneficis, et idolatris, et omnibus mendacibus, pars illorum erit in stagno ardenti igne et sulphure: quod est mors secunda.

[9] And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

Et venit unus de septem angelis habentibus phialas plenas septem plagis novissimis, et locutus est mecum, dicens: Veni, et ostendam tibi sponsam, uxorem Agni.

[10] And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

Et sustulit me in spiritu in montem magnum et altum, et ostendit mihi civitatem sanctam Jerusalem descendentem de caelo a Deo,

[11] Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal. Habentem claritatem Dei: et lumen ejus simile lapidi pretioso tamquam lapidi jaspidis, sicut crystallum.

[12] And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. Et habebat murum magnum, et altum, habentem portas duodecim: et in portis angelos duodecim, et nomina inscripta, quae sunt nomina duodecim tribuum filiorum Israel:

[13] On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

Ab oriente portae tres, et ab aquilone portae tres, et ab austro portae tres, et ab occasu portae tres.

[14] And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

Et murus civitatis habens fundamenta duodecim, et in ipsis duodecim nomina duodecim apostolorum Agni.

[15] And he that spoke with me, had a measure of a reed of gold, to measure the city and the gates thereof, and the wall.

Et qui loquebatur mecum, habebat mensuram arundineam auream, ut metiretur civitatem, et portas ejus, et murum.

[16] And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

Et civitas in quadro posita est, et longitudo ejus tanta est quanta et latitudo: et mensus est civitatem de arundine aurea per stadia duodecim millia: et longitudo, et altitudo, et latitudo ejus aequalia sunt.

aurea per stadia duodecim millia: et longitudo, et altitudo, et latitudo ejus aequalia sunt.

[17] And he measured the wall thereof an hundred and forty-four cubits, the measure of a man, which is of an angel.

Et mensus est murum ejus centem quadraginta quatuor cubitorum, mensura hominis, quae est angeli.

[18] And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

Et erat structura muri ejus ex lapide jaspide: ipsa vero civitas aurum mundum simile vitro mundo.

[19] And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald:

Et fundamenta muri civitatis omni lapide pretioso ornata. Fundamentum primum, jaspis: secundum, sapphirus: tertium, calcedonius: quartum, smaragdus:

[20] The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

Quintum, sardonyx: sextum, sardius: septimum, chrysolithus: octavum, beryllus: nonum, topazius: decimum, chrysoprasus: undecimum, hyacinthus: duodecimum, amethystus.

[21] And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

Et duodecim portae, duodecim margaritae sunt, per singulas: et singulae portae erant ex singulis margaritis: et platea civitatis aurum mundum, tamquam vitrum perlucidum.

[22] And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

Et templum non vidi in ea: Dominus enim Deus omnipotens templum illius est, et Agnus.

[23] And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

Et civitas non eget sole neque luna ut luceant in ea, nam claritas Dei illuminavit eam, et lucerna ejus est Agnus.

[24] And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

Et ambulabunt gentes in lumine ejus: et reges terrae afferent gloriam suam et honorem in illam.

[25] And the gates thereof shall not be shut by day: for there shall be no night there.

Et portae ejus non claudentur per diem: nox enim non erit illic.

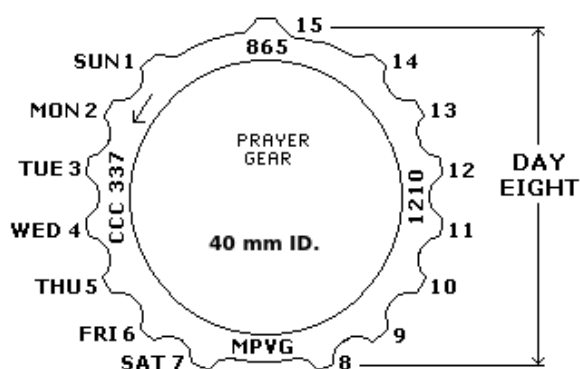
[26] And they shall bring the glory and honour of the nations into it.

Et afferent gloriam et honorem gentium in illam.

[27] There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

Non intrabit in eam aliquod coinquinatum, aut abominationem faciens et mendacium, nisi qui scripti sunt in libro vitae Agni.

33 The human person: with his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. The soul, the "seed of eternity we bear in ourselves, irreducible to the merely material", can have its origin only in God.



252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

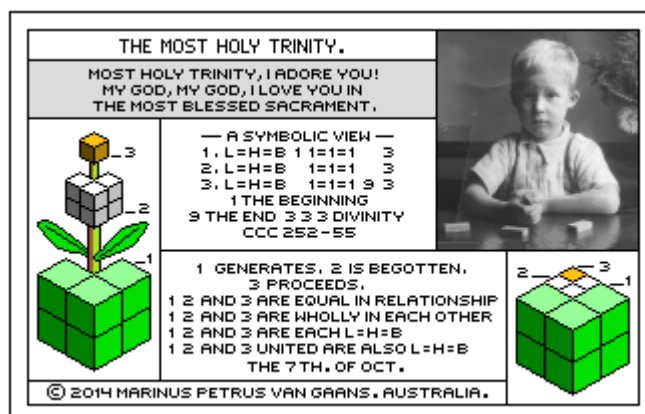
253 The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity". The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

254 The divine persons are really distinct from one another. "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune.

255 The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance." Indeed "everything (in them) is one where there is no opposition of relationship."

The Glory be---

Glory be to the Father,
and to the Son,
and to the Holy Spirit.
1. As it was in the beginning,
2. is now and
3. ever shall be,
world without end.
Amen





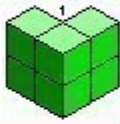




1

IN THE BEGINNING WAS THE WORD JOHN. 1:1. 338. SYMBOLIZED AS SHOWN.
THE BEGINNING OF THE CUBE OF CREATION.

I BELIEVE IN GOD, THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH.
AND THE SPIRIT OF GOD MOVED OVER THE WATERS AND GOD SAID: BE LIGHT MADE.
GOD CREATED SIX DAYS AND RESTED ON THE SEVENTH DAY 337.
SYMBOLIZED BY THE SEVEN MEDIUM CUBES. GOD CREATED, ADAM
AND EVE, TO HIS OWN IMAGE, ON THE SIXTH DAY BUT THEY SINNED
AND WERE SEND OUT OF PARADISE.
HOWEVER A SAVIOUR WAS PROMISED, FOR OUR SALVATION.
I BELIEVE IN JESUS CHRIST, HIS ONLY SON, OUR LORD. HE WAS
CONCEIVED BY THE POWER OF THE HOLY SPIRIT AND BORN OF



1

THE VIRGIN MARY, HE SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DIED,
AND WAS BURIED. HE DESCENDED INTO HELL, ON THE THIRD DAY HE ROSE AGAIN.
THE BEGINNING OF THE EIGHTH DAY 349 1166. SYMBOLIZED BY THE EIGHTH
MEDIUM CUBE, CONSISTING OF EIGHT SMALL CUBES, OF WHICH SEVEN
SMALL CUBES, SYMBOLIZED THE SEVEN SACRAMENTS 1210 774. AND THE
HOLY CATHOLIC CHURCH, INSTITUTED AND FOUNDED BY,
OUR LORD, JESUS CHRIST.
HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE
FATHER. HE WILL COME AGAIN TO JUDGE THE LIVING AND THE DEAD.
I BELIEVE IN THE HOLY SPIRIT, THE HOLY CATHOLIC CHURCH,
THE COMMUNION OF SAINTS.



2

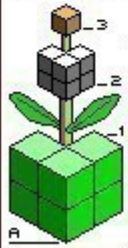
THE NEW JERUSALEM APOC. 21. 21:16. 865. SYMBOLIZED BY THE LAST SMALL
CUBE, THE FIFTEENTH CUBE, FULL OF GRACE WITH LENGTH, HEIGHT AND
BREADTH EQUAL, 1500 MILES EACH AND WITH THE HOLY SOULS, THE SEEDS
OF ETERNITY 33. THIS COMPLETES THE BIG CUBE WITH A CIRCUMFERENCE
OF 24000 MILES. THE EARTH 24891 MILES. THE END OF TIME.



3

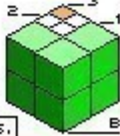
I WILL MAKE ALL THINGS NEW,
THE FORGIVENESS OF SINS, THE RESURRECTION OF
THE BODY AND THE LIFE EVERLASTING AMEN.

A. ISA. 11:1. AND THERE SHALL COME FORTH A ROD OUT OF THE
ROOT OF JESSE, AND A FLOWER SHALL RISE UP OUT OF HIS ROOT.
BRINGING FORTH, SEEDS BOTH HUMAN AND DIVINE, FOR ETERNITY.



A

NOTE IN 1994 I JOINED THREE
SQUARE PIECES OF RED BLUE
AND YELLOW GLASS, TO GET
WHITE. THE EXPERIMENT
FAILED. HOWEVER I SAW A
CRADLE IN THE SHAPE OF A
STAR, I CALL THE WORD, THE
BEGINNING OF FAMILY MEDAL.



B

B. 252-55
1 THE BEGINNING
3 THE END
3 3 3 DIVINITY

1. L=H=B 11=1 3
2. L=H=B 1=1 3
3. L=H=B 1=1 9 3

FMEDAL-1-1-2009 © MARINUS PETRUS VAN GAANS.



By

Marinus Petrus Van GAANS.

Born: March 11-1936.

OLD GASTEL.

THE NETHERLANDS

NOVEMBER-9-2014

SEBASTOPOL

AUSTRALIA.

FAMILY - MEDAL

BOOK IS

FINISHED

SIGNED Marinus Petrus
van Gaans

18/11/2014